M 2004

Saturday, February 27, 1971

Westtown

Music

PART ONE

MR. NYLAND: I don't want to apologize for Thursday evening, for those who came there. It's a special kind of a tape. There's a great deal in that particular tape of the meeting of certain explanations which you will not understand at all, and where a certain amount of ordinary kind of knowledge perhaps is required. Fortunately, the meeting was not entirely devoted to that. It has in the beginning, and in the end, a different kind of an aspect and quite definitely much more emotional to offset any kind of a tendency to become an intellectualist.

I like sometimes theories, but I do like them only because they are symbolic. The reason I like mathematics is because it is logic

in figures, and sometimes in lines, and logic for me is growth. There is logic for the growth of a man when he wants to develop a Soul because it is a logical direction, since he is standing erect, that it should continue to grow in that direction. That is where the Soul should start, as it were, on top of his head. The reason to talk about such ideas , which perhaps are a little bit unfamiliar to you, is only to give background galore, more and more background.

The assumption is that you can find out about Work because there is more than enough of that kind of material available. And all you have to do is either to read ALL AND EVERYTHING or to listen to a few tapes and to try to take it in or to verify it with your own experience. That is, at the present time, all that you have to do. If you want to Work on yourself, that is the only way by which you will find out. You will not find out any other way - just by coming to a few meetings and also to hear a few questions answered be--be--which belong to someone else.

If a person asks a question, it excludes many times the other people who don't ask the question. You can be interested in the question as coming from someone else. Perhaps it can strike a certain note. But it is not your question. And even if it were a question that you could have formulated, then you didn't ask it; and then, to say it really the way I see it, you sponge on someone, because you have not made an effort to ask the question. But as a result usually, the answer to a question belongs to the person who asks it. And many times it leaves out many people who go--of course in turn can ask their questions and perhaps have them answered. But

is there exactly the same idea? Because that leaves the others out again.

This is what I object to in a question and answer talk. Every once in a while, I'm quite certain it's necessary. But I've delegated that now. I don't want to do it really, because I've said enough. And I've also asked--answered enough questions. There are tapes that are questions and answers. More than enough for you. And you have your groups *now*. The acc--accent is on your groups, on your nuclei. You come there to want to find out. There is more than enough given for you to find out. You can Work with the information you get, which, as I say, you can verify. And your questions can be answered quite sufficiently, so that you don't have to go even into a theoretical knowledge.

When I become a little more theoretical, it has a very definite purpose. Work is not superficiality. Work as I see it means a complete change of a man from what he is now, unconsciously, into a Conscious entity with Consciousness and Conscience - an ability to do. It changes a man from one level to another. That is *why* it is important for a person in an unconscious state, as we live on Earth, to know that there is something else that must exist if man wishes to grow, and that the problem of evolution is really a serious one. It will not take place just because you wish it. You have to Work for such a thing, and in Working, you will many times be disappointed. What can carry you over such disappointed--such disappointment? What is really necessary for a person when he Works and he is ashamed of himself or accuses himself? The disappointed man wants to continue

to associate all kinds of reasoning why he is the way he is, and he gets deeper and deeper into difficulties with himself.

You return to the clarity of the simplicity of Work, of course, it's necessary, and to eliminate all kind of talk-talk about such things and not to feel that when you Work, for instance, that it is such a chore. You should never get tired. You should be uplifted by Work. You will run out of energy because there is in the beginning not so much energy. And curiosity energy is not really the kind that will give you results for Work on yourself. It will not build. It will open up a door, but it will not allow you to cross the threshold. For that you need something else. And that is why you are many times disappointed because you think you ought to have it, and you have not, but you need. You have to make it with the process: conversion. You have to do it by means of Work, by means of many failures. You have to keep on Working on yourself as much as you can, and in that process, you will find out how you can make more energy for Work.

But, of course, one forgets that. And then your mind can help you. Because when you are disappointed it's a question of your feeling. With your mind you have a chance to explain it perhaps, and it is not so serious. But when your emotions are involved, and there is an honest and a real desire that you want to Work and you cannot do it, you're really up against it. What is the idea of a lecture with perspective? It is that your mind, at certain times, will recall certain statements, certain combinations, certain symbolism, that you don't have to fall into the trap of disappoint--

disappointment in an emotional sense, that you don't have to be upset, that you can calm your feelings, that you for a little while can go to your mind and ask, "What was it that was perspective? It gave me at a certain time an insight of the relationship of Work to the totality of certain things which I never have had included, but which really belonged, and since that time started to have meaning for me."

The more voluminous, the more your Work extends and expands in you, the larger your worlds can become, the more possibilities there are added to your already, I call it a 'meager existence' because you're very much closed. Every person is closed, much too much, in my opinion. There is not enough aler--aliveness or even alertness, not enough wish for having something as an experience. But many times you don't have a taste, and many times you have no desire or ambition, and many times, of course, you're a little too lazy. And many times you have not been trained, and no one ever told you. And this is the poverty of one's present life in which you take ersatz and tranquillizers, and where you get hysterical and then you get tired.

You should never get tired when you try to Work. It is the usage of energy which is meant for that purpose. And that should create a parallelism within yourself, even that you could become Conscious about the fact that something unconscious exists. Then something starts to grow in you which will enable you to go over from one to the other almost at the flick of a finger; that when you say to yourself, "Wake up," that something wakes up in you at that moment

when you say it, without difficulty. That (is) what is asleep, or what is not available, and I think it is not available because I believe you have to create it each time. It is like magic, that when one then wishes and thinks about Work, all of a sudden it appears like a genii which is there coming out of a bottle of elixer of understanding.

That is the way Work should be, that when you are recalling a perspective of Work, a symbolism, when you can remember the place where Work really belongs - which becomes more and more the most important part of your life if you want to grow up, if you want to understand even this life, and not be thrown left and right but have for yourself your opinion based on your experience. So that you could become free from each other, that although you have to learn how to Work together, that something must develop in you on which you can stand. When that takes place, the group will take its own place within yourself. You will not be dependent on the individuals of a group. You will be dependent on the atmosphere created by those in a group who Work. That you need. That is what you get from perspective: the atmosphere which is not the same as the description of certain things when I talk about electrons and such things. They will lose--you will lose them, your mind will not contain them; but you will remember something of the atmosphere if at such a time you try to visualize a nucleus and the different things around it and how they, in going around the nucleus, acquire a certain speed which is necessary for the maintenance of the element itself.

But I won't fall into the trap again of becoming too

theoretical. Not so easily. It is necessary every once in a while to tell you of higher things, where one's Work is connected with. It is good to tell you and to remind you of higher beings. It is quite necessary every once in a while to use the word 'God' for you, because when it comes from one's heart, then there is a sincerity and an honesty which you must recognize within yourself so that you will not allow yourself to be too superficial about such concepts and ideas which you might be even prejudiced about. Because you don't really know the essential value of a religion, and all you have learned perhaps is to ape; that is, to imitate or to say certain words because it happens to be a prayer which happens to be written in the Sermon on the Mount.

You don't know sometimes what it is that is within you. And every once in a while, when you allow that what is there to speak, and if you become open, you will become less and less interested in the words and very little interested even in the people who talk and who somehow or other communicate to you, who are to some extent even germ carriers of the process of evolution. But you will have within you the possibility of a digesting organ which simply takes place when you want to feed it with any kind of food and extract from it what is right for you, as if at such a time, that what more and more becomes understood as behavior forms of yourself become for themselves as expression of Life separated from yourself. And they then, not any longer in need of the form in which they used to be and which place they used to occupy in your own element, are taken out of the element of unconsciousness and transplanted on to a higher level of

being.

That is why we talk every once in a while with that kind of - I call it 'perspective'. It is a symbolism which you see back of the words, beyond them, expressions which allow you to listen between the lines so that then you do the digesting. And the recollection of a few of such things every once in a while will be associated with your wish to Work on yourself. After all, this is all we want: to be stimulated, to be reminded, so that you don't hang out a little sign like I've seen sometimes, sometimes in hotels. It says, "Do not disturb," and the person inside wants to sleep. Don't hang out your sign. It's not that you have to change it into, "Come, you're welcome," but at least be neutral and try to be as open as you possibly can be.

I say it's not an apology about Thursday. It stands by itself. You can direct some ben--derive some benefit from it if you really want to.

Gurdjieff was a very deep and wise man. In his simplicity and behavior not at all like any one else, quite remarkable, particularly in the later years of his life when he had come to certain conclusions that all he had to do was to continue to live until his time on Earth was finished. There was no striving to live longer. There was no difficulty in giving up the form of life on Earth and to continue. Where is he? What is there of such a man? What is reincarnation for him? What is the continuation of his life? In what way is he still able to help? And to what extent can he be used as a symbol for us to try to strive to remain simple in explanations

of Work and simple in trying to uncover what makes inner life grow and keeping constantly unflagging in one's interest? If one can - as long as the energy will last - to be honest in the wish for the application of a few very simple rules, to adhere to it for the sake of your own growth, understanding, and one's Soul, and the totality of the Universe to try to understand what is meant by the meaning of one's own existence on the Earth.

This is to Gurdjieff. It's not a question of 'May he live forever.' For me it's a question 'he lives.' It is understood it is forever and ever.

PART TWO

MR. NYLAND: I'll ask you to remember what I've said about the Barn at lunch. I do not know how, in your life, you consider certain events which afterwards, in thinking about them and remembering them, become sacred. It's not necessary to live a long life, although, of course, there is more chance that you would have such moments of experience. It's quite possible already you know something that has happened which is precious. And although you may not be able to describe it, there is a feeling about it and you don't know what to use as words, but it is reality for you in your memory. And thinking about it, you can be very silent.

I do not know how much--how much sensitivity there is in any one of you, how often you have stood still in front of some grandeur of

nature; or that you have felt the thrill or the vibration or--and not knowing what is taking place with you when you hear certain sounds like when in an orchestra there is such a full force of all kind of combinations; or when you are in front of a technique of a certain kind, and you're amazed, not only that the human body is capable of such things, but that there is actually a person who has that. I do not know how much you are influenced by such aesthetic values or even scientific ones; or that every once in a while in reading a book, or perhaps even poetry, that you have put it down in order to digest it and to derive from it the value that you felt was there and you want to pay attention to it, to let it come into you so that you can take care of it within yourself.

How often in prayer have you known such experiences of losing yourself in a wish that something could exist for you, and that at such a time even you would be willing to give up the most precious thing of yourself, that is, your life on Earth for the sake of reaching a higher level. How much is there in one as a Conscience that you feel that you can put every once in a while in front of you, that you want to look at and say, "That is what I want to strive for." When you are quiet within your own little room and there is no one around, and no audience, and no desire to be different, and as it were to let your hair down in front of God, Who can come and see you and that you are that time absolutely honest.

It is difficult sometimes to know that such events can take place. And when they do take place, we cannot place them. We are not familiar with them. Perhaps, too bad we are not. And perhaps

they should be kept just every once in a while, not too often, otherwise they might become too much of a habit, not too much to wish for, and perhaps even at times monotonous and lving constantly in sunshine. It is good for us to have winter. It is good, very good, to have difficulties. It's excellent to have poverty and not to know where money comes from but to work and the ability to work, to be physically well, even if you do go to doctors once in a while, who know perhaps a little more, can tell you, and in whom you can have confidence, even if sometimes you pray to God and ask for help; even if sometimes in your silence you will find a strength in submitting to that which you believe in and what is higher than you are.

I talk about such things because they are light points in your life. You must not be ashamed of them. You must try to accumulate them. You must have more of them. They should be like candles in your room, lit up, sometimes in festivity when you want to celebrate, like, for instance, your birthday or your gratitude that you have gotten up in the morning and had a full day and now you're tired. But you deserve that because there has been with you simplicity in the wish to remain what you are and not to appear to be different or to parade as a little puppet, knowing that that is not you, but following only your wish for conceit.

That one is at such times, of course, affected by it, this is what I mean, that every once in a while you see Work and you see yourself. You know you're not growing very much. You know that it is difficult. You know that you want to be intent and at times quite definitely you wish, you pray, I'm sure about that. And you want to

experience such things and they don't always come. You hope for them. You don't know why they don't come. Neither do you know why the different things that happen to you have to happen to you. You don't know it. It doesn't matter that you don't know it, than only if you could accept it gracefully, if you won't get angry, if you just could accept also such facts as perhaps necessary even if you don't see the necessity, even you--if you rebel, to accept even your rebellion as a logical sign of your Life wanting to come out in some way or other, not knowing how. But to keep alive, to keep going and to hope that when you sleep that the next morning you will find yourself again and again, and during the day, and that the times of Work will come to you, and that every once in a while you will be reminded of the sanctity of being engaged in the building of a Soul for yourself.

If the Barn can help you that way, if just by looking at it and remembering as if now something quite lovely can come into your life, and then you can forget all the unloveliness of all the different people of a group who surely don't belong together at all and that just come for a certain aim which is not at all clear. How can they be of a certain level of understanding among themselves? It's impossible because you won't choose friends among the people who happen to be interested in Gurdjieff, and the only contact is really that you say you're interested. For that reason you ought to like them or dislike them. It has nothing to do with it. You like them if they Work; you care if they Work. That's your criterion. It's not that you have to like them and fall in love with them. You have to Work together. If that is the intent, if that can be understood,

there can be a holy relationship between people.

But it does mean that one has to forget oneself and avoid what you would wish in ordinary life many times; that you have to give for that something that perhaps even at times you don't want to give up - you feel that you're entitled to it and you think that that is really for you. And you don't consider the other person, or you start to dislike him or her because they don't give you in ordinary life what perhaps you would wish. And maybe that is all wrong what you wish. If you wish Work, if you wish the other to Work, you Work first. You start, you tell, perhaps by means of your appearance, that there is Work in you. Work on yourself. And that it starts emanate--to emanate and, afterwards, to radiate.

What is emanation? It is the parting process of certain things belonging to you, which you send out as forms of matter, certain entitles which have a certain density, which you send out from you as force wanting to affect something else by means of a part of you. Radiation is when the state of yourself causes what is the surrounding of you to become influenced by your state, and that then, that what is surrounding you becomes the carrier of the energy which you can radiate in that way.

This is the problem of all relationships. At times you emanate; at times you radiate. Ordinary life is many times based on radiation. Spiritual life is based on emanation. When you wish to understand a person, you can try either one to see what can affect that person. If it is radiation, it's all right to cause a certain equilibrium because the atmosphere is understood as radiation and the

effect of an atmosphere on someone can be digested. But in emanation, I give myself. I wish to part with that is--what is my own, and I'm glad--I'm glad to give it. But when I give it, it has to be in such a way that the other can use it, so it has to be adapted to the condition of the other. You see, a radiation doesn't take that into consideration so much because it pours forth and forth energy and some will stick. But emanation is very much privileged. It belongs at times to only one person: You wish to give your Life, in some way, in some form. And it has to be understood that you give it, also that the way you give it and what you give has to be adapted to the condition of the other so that ultimately it can be used for the evolution of that person. Such sacrifice sometimes must go into that. Such cutting off of radiations sometimes has to take place to let an emanation go first.

Inner Life is based on that. Sanctity, sacredness is based on emanation. That is God. Mother Nature in her good states still radiates. Our sun still radiates. It's our little solar system; it's sufficient for Self-consciousness. Emanation belongs to cosmic regulations and cosmic sphere and really belongs to that what could become absolute. It belongs to a realm where one need not return any more to Self-consciousness. Self-consciousness still is within the growth of evolution in the DO-RE-MI. It is still temporary. By crossing the FA to go over in cosmic - that is, by understanding the difference between radiation and emanation - that what is then emanated is permanent.

Sometimes I ask, "May God bless us in our attempts." It's not

only that I hope that it will happen. I'm quite certain that something can happen when one is honest to ask for such a blessing because if the blessing could come, one is also subject to that blessing oneself, and you do not know in what form it will come. But whatever will come as a result of being heard will be the wisdom of God to be poured over one and anointing one for the sake of being helped to dissolve the bondage and the form and to learn the understanding of how to walk straight and how to balance on the top of one's head the beginnings of one's Soul.

Have a good Sunday tomorrow.

And I wish you "Good night" and not too much fog on the road when you drive back. Take care.

Good night.

END TAPE

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